

1859

*100th
Anniversary*

1959



Saint Timothy's Church

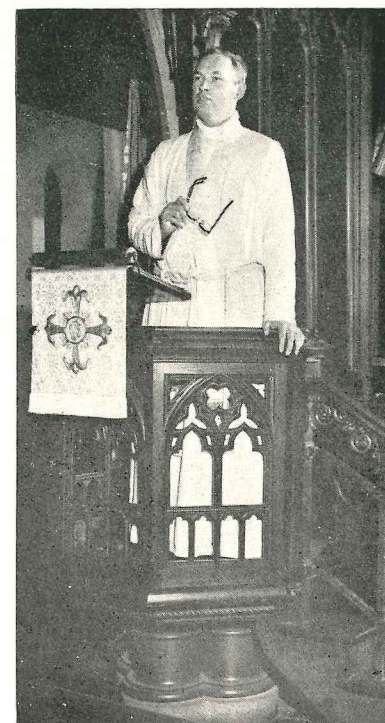
ROXBOROUGH, PHILA. 28, PA.

CENTENNIAL CANVASS



"Almighty God, Whose loving hand hath given us all that we possess, Grant us grace that we may honour Thee with our substance, and remembering the account which we must one day give, may be faithful stewards of Thy bounty; through Jesus Christ our Lord. Amen.

—The Book of Common Prayer



Saint Timothy's Church

ROXBOROUGH, PHILA. 28, PA.

Dear Friend of St. Timothy's:

The Canvass on which we are now embarked marks a high point in the 100-year history of our church.

For a substantial period, your church has felt the need for certain minimal, urgent capital improvements. Now we are at the point where we must determine how much income we can conservatively anticipate, at what total cost, over the next three years, before we can proceed with further plans.

For reasons of economy and efficiency, we have followed the lead of 8,000 other churches and engaged the services of the Wells Organization in this connection. You will be seeing a great deal of their Resident Canvass Director as the Canvass Procedure shapes up.

We can and shall succeed in our efforts only to the degree in which we utilize three basic principles of stewardship-in-action:

FAITH — in our ability to meet this challenge.

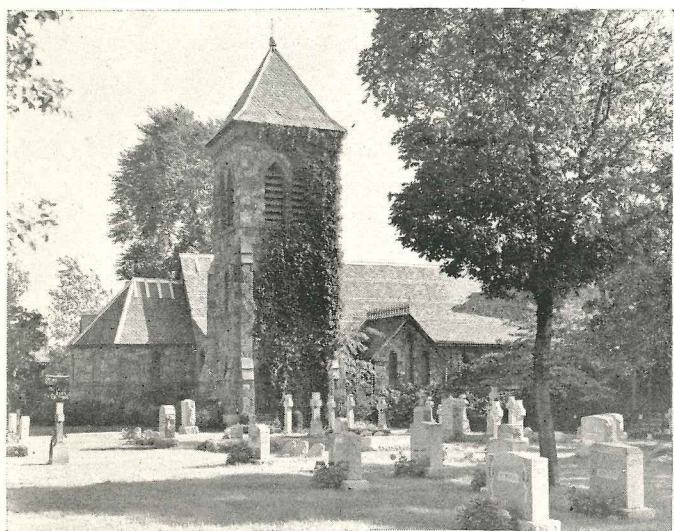
PRAYER — for our success, consistent with the doing of God's will.

SACRIFICE — of time, resources and preconceptions.

Faithfully,

Theron A. Vallee

The Rev. Theron A. Vallee



Excerpts from

"NINETY YEARS OF

THE SUNDAY SCHOOL

It was on October sixteenth, 1859, that John Brown seized the arsenal at Harper's Ferry and precipitated the events which led to the Civil War. In that year life in Lower Roxborough was quiet and sedate.

John Brown's raid sounded ominous warnings as the news of it penetrated these hills. Critical times were threatening, and in times of crises, men's minds turn to God.

"St. Timothy's Parish was begun," quotes the old Register, "on November twenty-seventh, 1859, by the holding upon that day of a Sunday School in the dining room and kitchen of a small house at the entrance to the residence of D. Rodney King. This house was situated on the eastern side of Ridge Avenue, a short distance above the crossing and station on the Norristown railroad. It was occupied as the summer residence of J. Vaughan Merrick and being at the time vacant, was cheerfully loaned for the purpose."

"Forty children assembled on the day named and these were met by eight teachers. The organization originally was called the Wissahickon Sunday School. But as Sunday sessions continued, a desire arose among those who engaged in the teaching to hold formal services of worship.

The first service was held on April twenty-second, 1860, after the group had moved to the Old Poor House building at Hermit Lane and the Ridge. The Rev. J. W. Claxton, rector of St. David's, Manayunk, officiated.

Shortly after the start of these services, steps were taken to organize the Parish. A charter for the new Parish was granted by decree of Court on February fifth, 1861.

Before plans to build a church were prepared, it was agreed that "in order to ascertain by actual experiment the probability of successfully establishing a self-supporting parish, a rector should be chosen." Rev. John Leighton McKim was selected and became the first rector of St. Timothy's in October, 1860. His salary was six hundred dollars a year.

On April first, 1861, the Vestry was elected. It consisted of J. Vaughan Merrick, Theophilus F. Cauffman, Charles H. Miller, William F. Griffiths, Jr., H. K. B. Ogle, R. P. McCullough, Samuel Wagner, Andrew A. Ripka, and D. Rodney King.

In May, 1861, the Parish was accepted into the Diocese of Pennsylvania.

WORK AND WORSHIP

By J. Elwood Barrett

Published in 1949

THE CHURCH

In June, 1862, the Vestry approved the purchase of a lot "for thirteen hundred dollars, of which twelve hundred dollars was to remain on mortgage," for the building of a church.

The new Parish, with its definitely English type edifice, immediately became the recipient of many beautiful and valuable gifts.

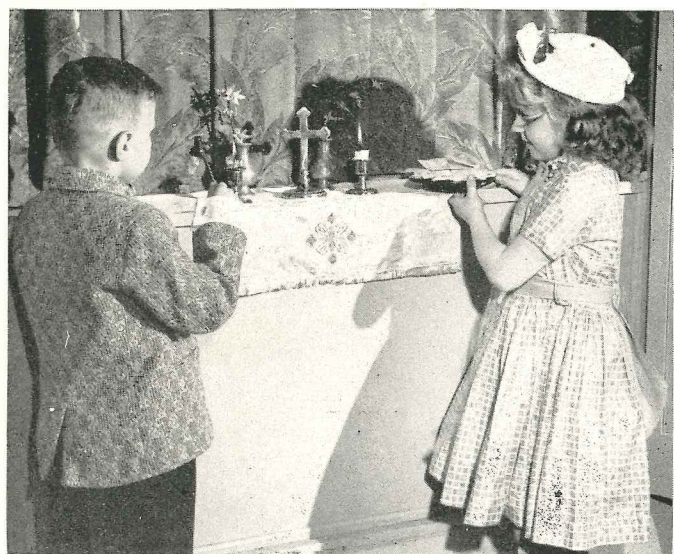
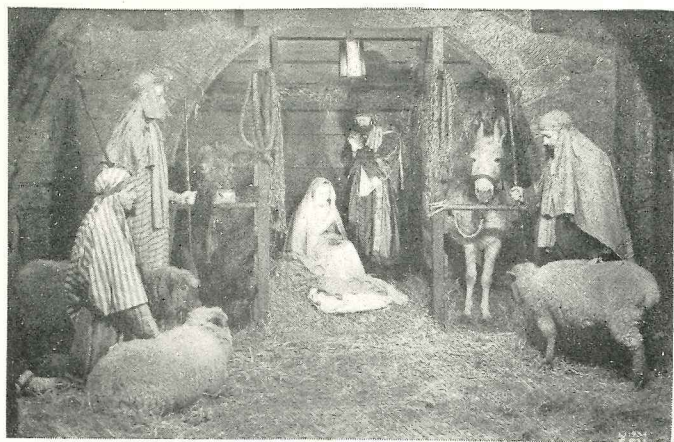
On October twenty-seventh, 1862, the Rev. John Leighton McKim resigned. In his letter of resignation he had expressed his thankfulness that the work of establishing a church without pew rentals had been so far successful. Eventually, however, the original plan for a "free" St. Timothy's Church was reluctantly abandoned, and a conservative Vestry made provisions to rent pews. In February, 1863, there was established a scale of prices for one-hundred and seventy-eight sittings. However, there were to be sixty-eight free seats, besides six reserved for the choir.

On April second, 1863, the Rev. Samuel Hall of Connecticut was elected Rector. His salary was fixed at seven hundred dollars a year. The system of pew rentals had placed the Parish on a firm financial footing.

An echo of the Civil War came when a temporary Government Hospital building was purchased for use as a Sunday School. This frame structure had stood at Fourth and George Streets in downtown Philadelphia. It was dismantled and moved piece by piece to Roxborough where it was reconstructed on land to the rear of the church. When the present Parish house was built some years later, the wooden structure was removed and the material used to erect carriage sheds. The frame building was first used as a Sunday School room on June seventh, 1863—less than thirty days before the Confederate high-water mark at Gettysburg. Even as the first classes were being held, military authorities were planning fortifications less than a mile away to protect the city against Confederate assault.

On October twenty-sixth, a composition bell made by Meneely of Troy, N. Y., was hung in a tower over the entrance to the church, both tower and bell being the gift of Mrs. J. Vaughan Merrick.





On April ninth, 1865, this bell was rung for one hour between eleven o'clock and midnight to celebrate the news of Lee's surrender.

On April twenty-first, 1865, a resolution was adopted by the Vestry "expressive of the grief of all loyal citizens at the death by assassination of the late President of the United States, Abraham Lincoln." The church was placed in mourning for a period of ninety days.

In October, 1867, a lot was donated by Mr. Merrick on condition that a Rectory to cost about five thousand dollars should be built as soon as funds could be raised. On March twenty-sixth, 1868, pew rentals were increased fifty percent, and on August eighth, the Rectory was completed and occupied. The building, now the home of the Superintendent of Memorial Hospital, was used as the Rectory until 1925, when the present Rectory on the Church grounds was completed.

On September twenty-ninth, 1868, a night school was established. Classes were held two evenings a week. During the first years, the school had an average attendance of between forty and a hundred men.

Pew rentals were finally abolished in 1873. "It is hard for us to realize," said the Rev. James Biddle Halsey writing for the fiftieth anniversary, "how visionary, how fanatical, how opposed to every particle of business common sense such a step must have seemed." But soon after the establishment of the "free" church additional activities developed. The Workingmen's Club and Institute was organized. The Parish Day School was begun. In the twelve-year period before and after the pew rental system was abolished the number of baptisms rose from two hundred forty-three to seven hundred one, the number of confirmations from eighty-four to three hundred sixty, the number of scholars in the Sunday School from one hundred fifty-five to three hundred thirty. Most significant of all, the total offerings jumped from \$44,308.74 to \$128,964.81.

The Workingmen's Club and Institute was founded "to afford workingmen facilities for social intercourse, instruction and rational recreation." In 1876, the Club secured a site at Ridge Avenue and Vassar Street where a building was erected. Its library, night school, beneficial society, and building and loan association became active in a day when there was no other provision for such things. It had one of the finest technical libraries in the city.

The Institute functioned until the beginning of the First World War, at which time better transportation, motion pictures and other diversions caused it to lose its attraction. Finally, in the 1920's the building was sold.

Mary Elizabeth Atkinson, a native of England, was the first teacher in the Parish Day School. When the school started, in 1873, she was authorized to charge a fee, due on Monday of each week, of twenty-five cents per pupil.



For a time, Miss Cecilia Andrews was the teacher. Upon one occasion as she was having difficulty herding her children into the Church for the morning services, she sighed and remarked to Mr. Halsey: "I am so busy, I do not think I will have time to pray this morning." Mr. Halsey looked at her sympathetically and remarked: "Work—for the Lord—IS prayer."

The first attempt to conduct a Parish School terminated on June twenty-ninth, 1893. The following October, three sisters from the Order of the Holy Nativity, the Mother house of which was located at Providence, R. I., came to the Parish and established living quarters in the rooms that had been occupied as the school. Their duties as outlined by the Vestry were: to visit the sick and poor of the Parish, to take care of St. Agnes' and St. Mary's Guilds, to prepare young girls and women for Holy Confirmation and to assist the clergy in various lines of work. The Parish Day School was started again, this time with the Sisters in charge. The Day School has had a varied career—sometimes prosperous, sometimes abandoned for lack of interest. It is prospering today, however, under the efficient leadership of Father Wood.

The Rev. Robert Evans Dennison came to St. Timothy's as assistant in 1875 and succeeded to the Rectorship in 1878. He served the longest rectorate in the history of the Parish—nearly thirty years. Born in Londonderry, Ireland, July thirtieth, 1843, he was the son of Hugh and Anna Keilty Dennison. The family migrated to America when young Robert was one year old, and settled in New York. Robert attended Hobart College where he received his degree of Master of Arts, and shortly afterwards went to Minnesota. Here he was appointed Master of Christ Church School at Redwing. He later entered the General Theological Seminary in New York, and was ordained a Priest in 1867. He came to Philadelphia in 1871 and became an assistant at St. Mark's Church, Sixteenth and Locust Streets. His first rectorate was at Grace Church, Newark, N. J., where he remained for several years.

His work at St. Timothy's is worthy of note, as he was Rector of the Parish during its greatest expansive period. He was responsible for the introduction of the vested male choir. Before that time there had been a mixed choir and prior to that, a quartet. Vested choirs were not common in Episcopal Churches in this country, and St. Timothy's was one

of the first. The choir first sang at the morning service on Passion Sunday, April second, 1876.

As a partial reward for choir service, the Parish for many years sent the boys to a summer camp for two-weeks' vacation. The Church owned a camp at Brielle, N. J. Boys from the camp had to walk about a mile to bathe in the ocean at Manasquan Beach. It was the rule that several men must accompany the boys when they went to the ocean. One morning the sea was very rough and there was a strong undertow. The boys went to bathe as usual. Suddenly one of them called for help. William Lawton, a member of the Vestry and one of the men in charge, rushed to the rescue. The boy managed to save himself but Mr. Lawton was swept away and drowned. That was on August 19, 1916. A tablet in the church commemorates this courageous deed: "William Lawton died in a brave attempt to save another, an act that was a fitting crown to his life of unselfish thoughtfulness for others. Though a young man, only in his twenty-ninth year, and but twenty-five years of age when elected to the responsible post of Accounting Warden, he had won a rare recognition for his industry, his ability, his sound judgment and his Christian character. To the church he loved he gave his best gifts, his constant thought, and his unstinted work."

On Saturday, May twenty-seventh, 1882, the Church Yard was consecrated, and the description of that event is aptly described in the Parish records:

"At five o'clock (P. M.) the Vestry assembled at the Parish House to take part in the services. The Rector, Wardens, Vestry and Choir received the Bishop and attending clergy at the lich gate. From this point the procession, led by the choir, moved through the principal paths of the Church Yard reciting responsively sentences from the Order of Service. When the south porch of the church was reached it halted and the following Request for Consecration was read by the Senior Warden:

"We, whose names are herewith written, the Rector, Church Wardens, and Vestrymen of St. Timothy's Church, Roxborough, in the City and County of Philadelphia, having set apart this plot of ground bounded on the southeasterly side of Ridge Avenue, on the northerly side by the ground now or of late of Hudson Carlisle, and the westwardly and southwardly sides by the ground late of Samuel Levering, for a Church Yard, and desiring the same to be solemnly consecrated, do hereby request the Right Reverend William Bacon Stevens, D.D., L.L.D., Bishop of the Diocese of Pennsylvania, to consecrate and set apart this burial ground attached to this church, to be forever kept and held free from all debt and encumbrance and to be used solely for the purpose of Burial of the Dead in accordance with such regulations as the said Corporation shall from time to time make.



The Parish building which replaced the old wooden structure of Civil War days was built in 1874.

In 1888 there appeared in "The Churchman," a magazine of interest to Episcopalians, an article about St. Timothy's. It presents a good picture of the Church as it then appeared:

"St. Timothy's stands on a beautiful lot," the article said, "having a frontage on Ridge Avenue and commanding a fine view of the surrounding country. The church building is composed of a nave, aisles, apsidal chancel, robing room and a porch, and will seat over five hundred persons. The nave is covered with a ridge roof as far as the last extension, and the aisles with lean-to roofs. The junction of the nave and the aisle roofs is supported by framing of wooden posts with arch traces giving the interior the effect of columns supporting arches. The last extension was at the west end of the nave and consisted of a square stone lantern or low tower, with battlements of terra cotta supported on iron beams and granite piers, the lean-to roofs extending alongside. The walls are of blue gray stones laid in rubble work and pointed with colored cement. The string courses, dressings and arches are of pressed brick. The roof is laid in dark purple slate, varied with courses and patterns in crimson, and the ridge is capped with red cresting tiles formed with openings for ventilation.

"The woodwork of the main frame is of white pine throughout, carefully stained. The roof is a principal rafter roof, framed without common rafters, the ceiling resting directly on the purlings, and an air space being left between it and the slate boarding for the sake of ventilation and warmth. The ceiling is of handsome narrow Carolina Pine.



The bench ends and rails are of ash. The floors are laid in colored tiles. The church is in the style known as Early English Gothic.

"The sanctuary of the present chancel occupies the whole of the original apsidal chancel. The choir, which is extended out into the church, occupies two bays of columns and is separated from the nave by a rood screen. Ample room is given for the clergy and a vested choir. All the floors in the chancel and nave are laid in encaustic tiles."

Growth of the textile industry in Manayunk brought many weavers and workers in allied trades from England. With them came a love of the English church ritual and they consequently affiliated themselves with the Episcopal Church.

St. Timothy's Hospital and House of Mercy, now the Memorial Hospital, was consecrated by Bishop Whittaker on the feast of St. Barnabas, June eleventh 1890. On March sixth, 1890, J. Vaughan Merrick presented a letter to the Vestry of St. Timothy's in which he offered to establish a hospital, in the name of himself and Maria Sophia Wagner, his wife, as a memorial to their respective parents. It was the intention of the donors that the institution be established by the church with the members of the Vestry in sole control, and that it might be served by sisters professing religious vocation. The scope of the plans and the fact that the community desired to participate in such an important institution caused an alteration of this policy. However, there was always a close association between the Parish and the hospital. Until 1920, the President of the Board of Managers was the Rector of the Church, and the Vestry reserved the right to approve other members. In 1920, the hospital became definitely a community

undertaking, and the Parish was relieved of the responsibility.

In 1889, J. Vaughan Merrick was elected a member of the General Convention of the Protestant Episcopal Church in America. He is the only member of St. Timothy's ever to have received this honor. Previously for several years he had been a member of the Diocesan Convention. One of the firm of Merrick and Son, builders of marine machinery, he was a respected and distinguished member of the business community. He was a Trustee of the University of Pennsylvania and for several years was President of the Franklin Institute. He received the degree of Doctor of Science from the University in 1906.

The Sanctuary at St. Timothy's is recognized as one of the most beautiful to be seen anywhere. The marble altar, foot pace, step and gradines, the foundation of which rests solidly on the rock floor of the cellar beneath the church, already enriched the sanctuary when the reredos was begun in 1897. The main section of this magnificent background to the altar was brought over from England. Two craftsmen came along to assemble it. Thousands of pieces of mosaic work were painstakingly placed. The work was very tedious, and the workmen necessarily were compelled to rest their eyes frequently. These workmen loved to ride in trolley cars, which then were new and thrilling to a community that had become accustomed to horse cars. They heartily joined in the pastime that was so popular in Roxborough when the new electric cars first started to run along Ridge Avenue. When they needed a rest, they would board the trolley car, ride to County Line, and upon their return continue to assemble the tiny mosaic pieces in the panel of the reredos.

The whole motif of the reredos depicts the adoration of the Angels, Prophets and Martyrs, and typifies gloriously the church militant.

The chimes at St. Timothy's first pealed forth their message of faith and worship on the eve of All Saints Day, 1897. A fund had been started as far back as 1876. This fund consisted of offerings taken on Saints' Days throughout the year. The first contribution was made on June twenty-fourth, 1876, and amounted to three dollars and thirty cents. However, through the years the fund gathered momentum and by 1897 had provided a sufficient amount to purchase the four heavier bells. The lightest bell, number eight, was purchased by money collected from the children of the Parish.

Two other bells were subsequently added, completing the chime. One of these was Tone E flat and was given by James Wilde as a memorial to his wife, Elizabeth. The other is one tone higher than the regular octave and was given by Mr. and Mrs. Benjamin Fawley.

The dawn of the twentieth century brought to St. Timothy's a consciousness of the changes that were appearing all over the world. Leaking illuminating gas almost resulted in serious explosions upon several occasions. The Bell Telephone Company received permission to attach wires to trees in front of the church. The Brotherhood of St. Andrew asked the Vestry to permit the "parking" of bicycles in the cellar under the arch in the rear of the church.

In 1903, Mr. Dennison celebrated his twenty-fifth year as Rector.

In 1904, the present pulpit was erected as a memorial to all the deceased of the Parish.

On March twenty-sixth, 1906, J. Vaughan Merrick died. The next year the Parish suffered another serious loss. The Rector, the Rev. Robert Evans Dennison, died in October, 1907.

A stained glass window in the south aisle was dedicated to the memory of Mr. Merrick and a churchyard cross was placed near the lich-gate in his honor. A bronze tablet was placed in the church in memory of Mr. Dennison.

On the first Sunday in Advent, 1909, the Holy Eucharist became the central act of worship of every Lord's Day.

On Wednesday, May twenty-seventh, 1908, the American Guild of Organists held its public service at St. Timothy's. James H. Lord was Organist and Choirmaster, and the choir gave a program of special music. Prominent organists from churches all over the city were present.

In 1914, extensive interior renovations were made in the church. An electric lighting system was installed and later extended. The cellar was completely concreted and the walls of the nave, choir and sanctuary were cleaned and repainted in monochrome. The pews were cleaned and stained, kneeling pads were substituted for the former hinged

wooden stools. A rood-beam surmounted by the Calvary replaced the rood screen. The Lady Chapel dedicated to the Blessed Virgin was completed and a fine copy of Raphael's "Madonna del Cardellino" placed over the Altar.

The old organ was completely rebuilt and a new console was constructed on the opposite side of the chancel. When the first organ was placed in the church, air pressure was provided by hand pumps. In 1888, when the Roosevelt organ was presented, a system of water pumps was installed. It took a little time for these pumps to provide the proper pressure. When the sermon was preached, it was the custom to shut off this power. If the organist did not recognize the signal that the sermon was coming to a close, there was no music for several embarrassing moments, until the pressure needed to play the organ could be attained. Sometimes the mechanism failed completely. It was then necessary to man the hand pumps, and to keep pumping for dear life as long as the music was being played.

On September twentieth, 1920, the daily celebration of the Mass was begun.

Rev. Edmund B. Wood served St. Timothy's as curate 1924 to 1927, and became Rector of the Parish in October, 1934. It is of interest to note that Father Wood's mother and the two daughters of J. Vaughan Merrick, Mrs. David E. Williams and Mrs. George Bostwick, had been intimate friends. They were god-parents at the christening of Father Wood and his twin brother, Rev. Daniel S. Wood later at the Falls.

In addition to his work as Rector of St. Timothy's, Father Wood was a member of the Executive Council of the Diocese of Pennsylvania. He was one of Bishop Hart's Committee on Administrative Needs of the Diocese.

When Father Wood came to St. Timothy's, the Parish had an indebtedness of about \$23,000 incurred principally from the building of the new Rectory. In order to liquidate this debt the Edmund B. Wood Endowment Fund was founded. Having great faith in the combined efforts of every member giving regularly small sums, the "Penny-a-Meal" method of reducing the debt was employed. The debt was liquidated in 1943, although the fund continues to grow and will be added to the Parish Endowment on the One Hundredth Anniversary of St. Timothy's.

The attack on Pearl Harbor brought increased activities to the Church. The Rector was appointed first executive of the Diocesan War Commission, and his duties brought St. Timothy's in line with the activities of other Episcopal Churches in the Diocese. Father Wood also became Chaplain of the Diocesan Servicemen's Centre in Philadelphia.

After the war, the Rector became Consultant to the American Legion's Rehabilitation Committee. For his services, he was awarded the American Legion Distinguished Service Certificate by the Cahill-Cholerton Post, No. 680.



ADDENDUM

By Clayton R. Struse, Jr.

The years from 1949 to date were filled with quiet progress on the part of the church and intense activity, both religious and civic, on the part of the Rector. Late in 1951 brought us the shock of this great soul's abrupt pause. Though many hoped and prayed for just a partial restoration to former endeavors, it was recognized in many quarters God had counted his work here on earth finished. And though the booming laugh was much alive to the very end, God called him home the following June. Dr. Wood was laid to rest beside the church he loved so well and for which he had done so much. He will ever live in the hearts of those who knew him. May God rest his soul!

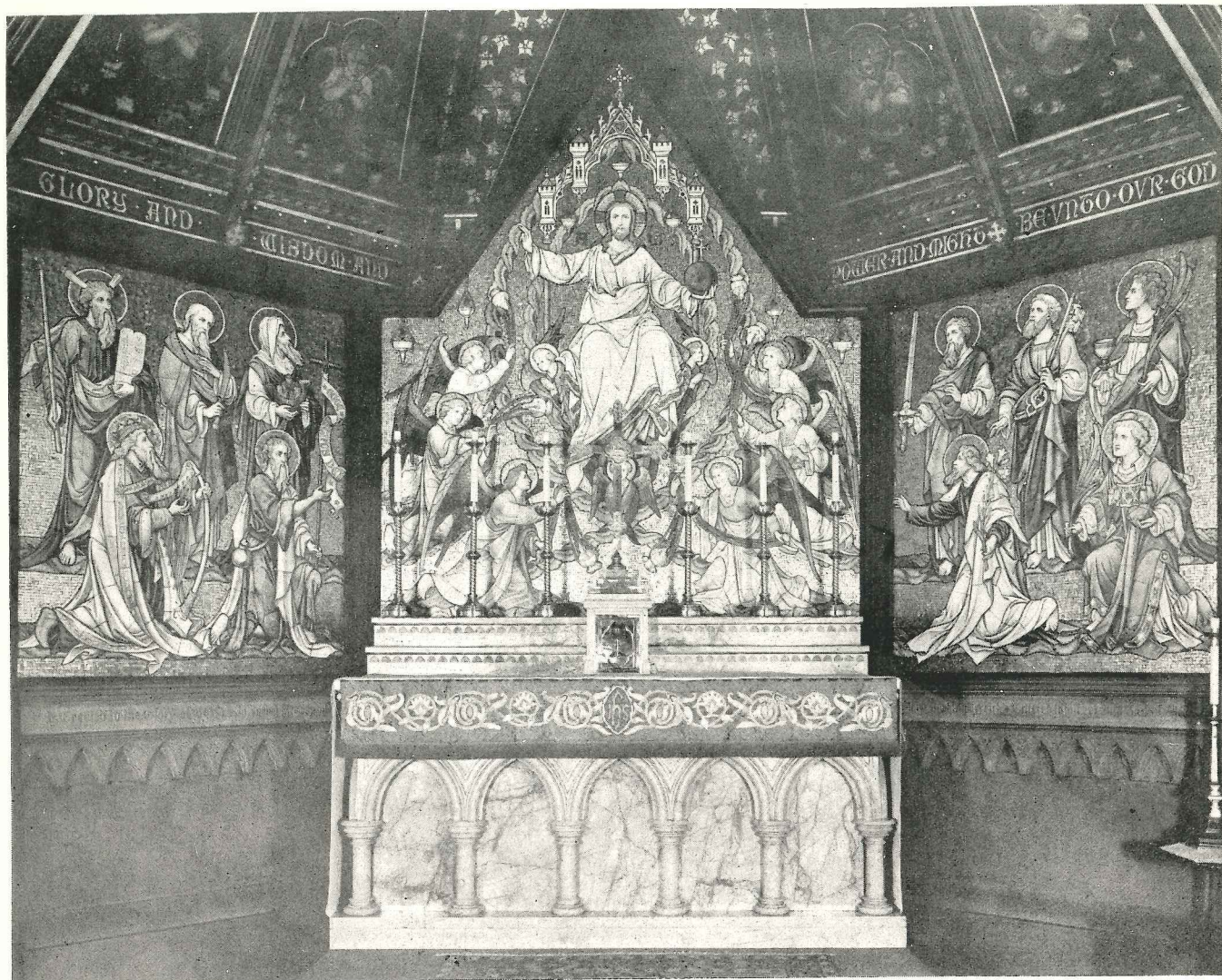
The Rev. John R. Crockett was to guide the flock from October first, 1952, to July thirty-first, 1958. During his rectorship, interior and exterior restoration of the church was partially accomplished. Painting, proper sewer connections, automatic heating and pointing of the building masonry and walls surrounding the church were some of the projects. St. Francis found a home in the courtyard, and splendid wood carvings depicting stations of the cross were placed on the walls of the nave. Progress in this period was not solely physical. The parish school, established here by Dr. Wood, was a well accepted part of the Church's work in the community.

Many regretted Dr. Crockett's decision to take the challenge of a Montana frontier parish. We wish him happiness in this, his chosen work.

Fathers George R. Gibbs and Lloyd M. Smith were our interim clergy and served well the parish until the coming of Father Theron A. Vallee, who was inducted October first, 1958. He was soon to take a bride. Miss Barbara Stimson, on November fifteenth, made a home of the refurbished rectory. These two young people have entered the hearts and activities of all ages. There is a firm conviction that can be related to determined progress in the years to come, God willing. There is mutual love and respect on the part of parishioners and clergy. There was approval given the Lenten school of religion in the endorsement of projected repeat programs for future years. Devotion of many wonderful families continues to manifest itself to St. Timothy's.

Recently, a gift of two bells to complete the carillon was announced. Mr. J. Russell Fawley, in memory of his father, Joseph Lincoln Fawley, and mother, Elizabeth Wilde Fawley, is giving the two bells and electrification of the whole carillon, making possible playing them from the organ console, if necessary. Other generous demonstrations, both physical and spiritual, forecast for the people of St. Timothy's a progression from strength to strength.

To assure this continuity, it is only necessary for each person to assume his rightful obligation. Thus performing, he will find there is no greater happiness than witnessing for Christ through his Holy Church.



The Type and Scope of Our Canvass

In order to raise the \$150,000 which is our canvass goal, it has been agreed that we shall conduct, between now and May 9, 1959, an

*organized,
intensive,
individual,
face-to-face
in the homes of our people,
for pledges,
payable weekly,
over a 150-week period
beginning May 10, 1959.*

Organized canvassing will be limited to member families, prospective church members, parents of Sunday School children, and any other persons or families who consider themselves affiliated with us or use our church, regardless of whether they are technically "members."

The intensive aspect of this canvass means that we shall concentrate our efforts to obtain pledges from these families during an intensive canvassing period.

Individual face-to-face solicitation means that a sufficient number of our churchmen will be enlisted, organized, and qualified as canvassers to visit each family of the church individually and privately in their homes, during the canvass period. There will be no group canvassing (e.g., at meetings)—nor will any canvassing be conducted by mail.

Weekly pledges will be a basic procedure in this canvass. The use of weekly envelopes by every family pledging will not only produce larger financial results, but will also increase regular church attendance.

Standard of Giving Requirements

The possibility of *Your Church* raising enough in pledges will depend entirely upon the size of what you pledge, because the number of potential pledges is automatically limited to the member-families and others who are users of *your Church*. The total amount raised will depend entirely on the Standard of Giving that is established by the Pace-Setting Pledges. Despite the Canvass education program, you as a Congregation cannot be expected to pledge more than a fraction of the amount to be raised unless you recognize that:

1. Giving is a habit (all-too-often a weak token-giving habit.)
2. "Pocketbook protection" is an instinct, usually a strong one.
3. Your interest follows your dollars; better-than-token giving will help increase your interest in your church and, even more importantly, in your own Spiritual lives.
4. It is easy to criticize, but it takes courage to give sacrificially.
5. Each of you must ask the Lord in prayer: "How much can I give?"

Your Canvass Goal

"There is no limit to the Needs of Your Church

The Church is unique in the fact that its business is GIVING, not only by means of the service of worship but, also, in answer to every felt human need. In this, of course, you have the example of God Himself, Who freely gives you all things. Because the BUSINESS of the Church is GIVING, it follows that there is no limit to either the NEEDS of the Church in general nor of your Congregation in particular. This canvass is to determine how much the families of your Church are prepared to sacrifice in the furtherance of their FAITH. The greater the SACRIFICE, the nearer your immediate GOAL — and the more glorious your VICTORY in the battle of Christian witness.

YOUR GREATER NEED —

THE NEED TO GIVE

The Church can give in answer to your NEEDS to no appreciable extent than you are determined to give consistent with your ABILITY. Just as the

Church, so YOU have no need more basic than THE NEED TO GIVE. In the words of the Lord: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over . . . For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38)

This is no exclusively "other worldly" idea: GIVING has always been a normal expression of life. The mother has from time immemorial given freely of herself, for example, for the well-being of her child. Again, in the words of Our Lord:

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24)

Why give thru pledging? Because there is an immediate need for every family unit to make a sacrificial commitment. Here is an opportunity for each of you to answer the question:

"Do we honestly LIVE the Christian principle of love?"

The Principle of Christian Stewardship

"So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:61-21)

"Freely ye have received, freely give." (Matt. 10
"Freely ye have received, freely give."
(Matt. 10:8)

"And all that believeth were together, and had all things common; And sold their possessions and goods, and parted them to all mne, as every man had need. And they, continuing daily with one accord in the temple, . . . did eat their meat with gladness and singleness of heart, Praising God and having favor with all the people." (Acts 2:44-45)

"Where your treasure is, there will your heart be also." (Luke 12:34)

"And he spake a parable unto them saying, The ground of a ceertain rich man brought forth plentifully. And he thought within himself saying . . . Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

What Is Your Part?

Traditionally, the Christian Standard of Giving consists of setting aside \$2.00 per week for each \$1,000.00 of annual income (i.e., \$10 weekly for each \$100 of weekly income). This is approximately equivalent to a tithe, which is the Biblical guide for giving. Many with large capital resources, are able to give much more than this. Such giving calls for strength of will and courage of faith.

Invariably, this kind of giving strengthens the spirit and develops the kind of interest that permits a church to grow and render greater Christian

service. Sacrificial giving results in a pledge for a larger amount than you may have thought would be possible for you. *In this Canvass your pledge should be the largest amount that you have ever given.*

To complete this Canvass, the Church needs each of you even as you need the Church. It needs your prayers, your assistance, your energies, and your financial aid. Your pledges can, and will, reveal your gratitude for God's blessings, your appreciation and your concern for the work of His Church.

BY WAY OF STATISTICAL POSSIBILITY

If your annual gross income is \$10,000, a "tithe" would come to \$1,000 per annum, or \$20 per week. Thus:

\$8,000 would yield \$800 per ann.; or \$16 per wk.;
\$7,000 would yield \$700 per ann.; or \$14 per wk.;
\$6,000 would yields \$600 per ann.; or \$12 per wk.;
\$5,000 would yield \$500 per ann.; or \$10 per wk.;
\$4,000 would yield \$400 per ann.; or \$8 per wk.;
\$3,000 would yield \$300 per ann.; or \$6 per wk.;

You might also wish to consider a semi-tithe (i.e., a sacrifice of 5% of your "first fruits"). On this basis:

\$10,000 would yield \$500 per ann.; or \$10 per wk.;
\$9,000 would yield \$450 per ann.; or \$9 per wk.;
\$8,000 would yield \$400 per ann.; or \$8 per wk.;
\$7,000 would yield \$350 per ann.; or \$7 per wk.;
\$6,000 would yield \$300 per ann.; or \$6 per wk.;
\$5,000 would yield \$250 per ann.; or \$5 per wk.;
\$4,000 would yield \$200 per ann.; or \$4 per wk.;
\$3,000 would yield \$150 per ann.; or \$3 per wk.;

20 wkly. yields 1,000 ann.; thus, 3,000 in 150 wks.
17 wkly. yields 850 ann.; thus, 2,550 in 150 wks.
15 wkly. yields 750 ann.; thus, 2,250 in 150 wks.
13 wkly. yields 650 ann.; thus, 1,950 in 150 wks.
\$6,000 would yield \$600 per ann.; or \$12 per wk.;
8 wkly. yields 400 ann.; thus, 1,200 in 150 wks.
7 wkly. yields 350 ann.; thus, 1,050 in 150 wks.
5 wkly. yields 250 ann.; thus, 750 in 150 wks.
3 wkly. yields 150 ann.; thus, 450 in 150 wks.

Canvass Organization

Robert R. Stoeckel, Jr., *Canvass Committee Chairman*

David Vandeventer, *General Chairman*

Geo. W. Kindon, III, *Initial Gifts Chairman*

Clayton R. Struse, Jr., *Special Gifts Chairman*

W. Edward Voss, *Teams Chairman*

John J. Kindon, *Canvass Treasurer*

Howard Barrett, Jr., *Canvass Auditor*

Mrs. David Vandeventer, *Hostess Chairman*

Mrs. W. Edw. Voss, *Co-chairman Hostess Committee*

*Pictures, for the most part, by
Harry W. Knoelke, to whom the
heartfelt thanks of St. Timothy's
Rector, Vestry, and Centennial
Canvass Committee.*